LESSON 18

In this lesson we learn the following :

#(1) Verbs are either transitive or intrasitive. A trasitive verb (الفِعْلُ المُتَعَدّي) needs a subject which does the action, and an object which is affected by the action, e.g., قَتَلَ الجُنْديُّ الجاسوسَ 'The soldier killed the spy.' Here the soldier did the killing, so the word الجُنْديُّ is the *fâ'il* (the subject), and the one affected by the killing is the spy. So the word الجاسوسَ is the *maf'ûl bihi* (the object).

Here is another example : بَنَى إبراهيمُ عليهِ السَّلامُ الكَعْبَةَ 'Ibrahim (peace be on him) built the Ka'bah.'

An intrasitive verb (الفِعْلُ اللازِمُ) needs only a subject which does the action. Its action is confined to the subject, and does not affect others, e.g., فَرِحَ المدرّسُ 'The teacher was happy.' -- خَرَجَ الطُّلاّبُ 'The students went out.'

The subject of certain verbs affect others but not directly. They do this with the help of prepositions, e.g., 'I looked *at* him', 'We believe *in* God.' This happens in Arabic also, e.g.,

غَضِبَ المدرّسُ على الطّالبِ الكَسْلانِ.'The teacher got angry with the lazy student.'

ذَهَبْتُ بالمريضِ إلى المُسْتَشفَى 'I took the patient to the hospital.'

نَظَرْتُ إلَى الجَبَلِ 'I looked at the mountain.'

فَمَنْ رَغِبَ عَنْ سُنَّتي فَلَيْسَ مِنّي 'Whoever dislikes my way is not of me' (hadîth).

أُرِيدُ أنْ أَطَّلِعَ على مَنْهَجِ مَدْرَسَتِكَ 'I want to look into the syllabus of your school.'

لا أَرْغَبُ في السَّفَرِ هذا الأُسْبوعَ[1] 'I don't like to travel this week.'

The object of such a verb is called المَفْعُولُ غَيْرُ الصَّريحِ (indirect object). It is *majrûr* because of the preposition, but it is in the place of *nasb*(في مَحَلِّ نَصْبٍ).

[1]- Note that رَغِبَ في الشيء means to like a thing, and رَغِبَ عَن الشيء means to dislike it.

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#(2) How to make an intransitive verb transitive?

We say in English '**Rise** and **raise** your hand'. *Rise* is intransitive, and by changing the pattern of the verb we get *raise* which is transitive. But this kind of change is very rare in English. In Arabic it is very common. An intransitive verb can be made transitive by changing it to :

a) *bâb* ***fa''ala*** (فَعَّـلَ), e.g., نَزَلَ (nazala) 'he got down' : نَزَّلَ (nazzala) 'he brought down'. نَزَلْتُ من السيّارة، ثُمَّ نَزَّلتُ الطفلَ 'I got down from the car, then I took down the child'.

This process of changing an intransitive verb into a transitive verb by doubling the second radical is called التَّضْعِيفُ (doubling).

b) *bâb* ***?af'ala*** (أَفْعَلَ), e.g., جَلَسَ (jalasa) 'he sat' : أَجْلَسَ (**?**ajlasa) 'he seated (him)'. جَلَسْتُ في الصَّفِّ الأوّلِ، وأَجْلَسْتُ الطِّفْلَ بجانبي 'I sat in the first row and I seated the child by my side.'

The *hamzah* which is prefixed to the verb in *bâb* ***?af'ala*** is called هَمْزَةُ التَّعْدِيَةِ (the transitive *hamzah*).

Certain verbs can be changed to both these *abwâb*, e.g., نَزَلَ : نَزَّلَ and أَنْزَلَ. Most verbs can be changed to either of these. One must learn this from books and dictionaries.

If a transtive verb is transferred to any of these two *abwâb* it becomes doubly transitive, and takes two objects, e.g.,

دَرَسْتُ اللغةَ العربيّةَ 'I studied *Arabic*.' Here the verb دَرَسَ has one object, اللُّغَةَ.

دَرَّسْتُـكَ اللغةَ العربيّـةَ 'I taught *you Arabic*.' Here it has two objects : كَ and اللغةَ.

سَمِعَ المدرِّسُ القرآنَ 'The teacher listened to the *Qur'an*.'

أَسْمَعَ الطُّلاَّبُ المدرِّسَ القرآنَ 'The students read out *Qur'an* to the *teacher*.' (Literally, 'The students made the teacher listen to the Qur'an).

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#(2*) أَرَى (?arâ) 'he showed' is *bâb ?af'ala* from رَأَى 'he saw'. It was originally أَرْأَى (?ar?â) but the second *hamzah* has been omitted. The *muḏâri'* is يُــرِي (yurî), and the *amr* is أَرِ (?ari). This is how the *amr* is *isnad*ed to the other pronouns of the second person :

أَرِنــي هذا الكتابَ يا عليٌّ. أَرُونــي هذا الكتابَ يا إخــوانُ.

أَرِيــنِي هذا الكتابَ يا مريمُ. أَرِيــنَــنِي هذا الكتابَ يا أخَوات.

#(3) We have just seen that when a verb is transferred to *bâb fa''ala* it becomes transitive, e.g., نَزَّلَ from نَزَلَ. If the verb is already transitive with one object it becomes doubly transitive with two objects, e.g. دَرَّسَ from دَرَسَ.

This *bâb* also signifies an extensive or intensive action. In Arabic the first is called التَّكْثِيرُ, and the second المُبَالَغَةُ.

a) An **extensive** action is one done on a large scale, or done repeatedly, e.g., قَتَلَ المُجــرِمُ رَجُــلاً 'The criminal killed a man', but قَتَّلَ المُجْرِمُ أَهْلَ القَرْيَةِ 'The criminal massacred the people of the village.'

جُلْــتُ في هــذا البَلَــد 'I went round this country', but جَوَّلْتُ في مَشارقِ الأَرْضِ ومَغارِبِها 'I travelled extensively all over the world.'

فَتَحْتُ البابَ 'I opened the door', but فَتَّحْتُ أَبْوابَ الفُصُول 'I opened the doors of the classrooms.'

عَدَّ الرَّجُــلُ مالَــهُ 'The man counted his money', but عَدَّدَ الرجُلُ مالَهُ 'The man repeatedly counted his money.'

b) An **intensive** action is one done thoroughly and with great force, e.g., كَسَرْتُ الكُوبَ 'I broke the glass', but كَسَّرتُ الكوبَ 'I smashed the glass.'

قَطَعْتُ الحَبْلَ 'I cut the rope', but قَطَّعْتُ الحَبْلَ 'I cut the rope to pieces.'

Note the the extensive action affects a number of objects, or one object a number of times, whereas an intensive action affects only one object only once but with great force.

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#(4) إيّاكَ والكلابَ means 'Beware of dogs!' This is called التّحْذيرُ (warning). Note that the noun after the *wâw* is ***mansûb***. إيّاكَ is for masculine singular. For masculine plural it is إيّاكُمْ, for feminine singular إيّاكِ and for feminine plural إيّاكُنَّ.

Here is a hadîth : إيّاكُمْ والحَسَدَ، فَإنَّ الحَسَدَ يَأْكُلُ الحسَنات كَمَا تَأْكُلُ النَّارُ الحَطَبَ 'Beware of jealousy, for jealousy eats up good deeds just as fire eats up the firewood.'

#(5) إنّما أنا مدرّسٌ means 'I am only a teacher', i.e., I am a teacher, and nothing else. إنّما is إنَّ plus ما. This is ما is called ما الكافّةُ i.e., the preventive *mâ*, because it prevents إنَّ from rendering the following noun *mansûb*. We say إنَّمَا الأَعْمالُ بالنِّيّات 'Actions are judged only by the intentions.' Here الأعْمالُ is *marfû'* and not *mansûb*. Unlike إنَّ the word إنّما used in a verbal sentence as well, e.g., إنّما يَكْذِبُ 'He is only telling a lie.'

In the Qur'an (9:18) : إنّما يَعْمُرُ مَساجِدَ اللهِ مَنْ آمَنَ باللّه والْيَوْمِ الآخِرِ 'Only those tend the mosques of Allah who believe in Allah and the Last Day.'

#(6) وَاللهِ 'By Allah' is an oath[1]. In Arabic it is called القَسَمُ, and the statement that follows the *qasam* is called *jawâb al-qasam* (جَوابُ القَسَمِ). If the *jawâb al-qasam* commences with a *mâdî* and is affirmative, it should take the emphatic لَقَدْ, e.g., وَاللهِ لَقَدْ فَرِحْتُ كثيراً 'By Allah, I was greatly delighted.' If, however, the verb is *mâdî* but negative, it does not take the emphatic particle, e.g., واللهِ ما رأيْتُهُ 'By Allah, I did not see him[2].'

[1]- The *wâw* used for the oath is a preposition, that is why the noun following it is *majrûr*. It should not be confused with *wâw al-'atf* (وَاوُ العَطْفِ) which means 'and'.

[2]- See L 2.

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#(7) The verb أَمْسَى is a sister of كَانَ. It means 'he became in the evening', e.g., أَمْسَى الجَوُّ لَطِيفاً 'The weather became fine in the evening.' Here الجَوُّ is its *ism*, and لَطِيفاً is its *khabar*. See أَصْبَحَ in L 17.

#(8) إنَّ بِي صُدَاعاً شَدِيداً 'I am suffering from severe headache.'

ماذا بِكِ يا زَيْنَبُ؟ 'What are you suffering from, Zainab?'

Note that many words denoting disease are on the pattern of فُعالٌ (**fu'âl**), e.g., صُدَاعٌ 'headache', زُكَامٌ 'cold', دُوارٌ 'vertigo', سُعالٌ 'cough'.

#(9) One of the patterns of the *masdar* is فَعَالٌ (**fa'âl**), e.g., ذَهابٌ 'going' from ذَهَبَ -- نَجَاحٌ 'success' from نَجَحَ.

#(10) The plural of طَرِيقٌ is طُرُقٌ ; and the plural طُرُقٌ is طُرُقاتٌ. This is called جَمْعُ الجَمْعِ (plural of plural). Some nouns have جَمْعُ الجَمْعِ, e.g.,

مَكَانٌ 'place' → أَمْكِنَةٌ → أَماكِنُ --- سِوَارٌ 'bracelet' → أَسْوِرَةٌ → أَساوِرُ.

يَدٌ 'hand' → أَيْـدٍ → أَيادٍ.

The جَمْعُ الجَمْعِ mostly has the meaning of the plural. But in some cases it has a different meaning, e.g., أَيْـدٍ means 'hands', but أَيادٍ means 'favours' -- بُيُوتٌ means 'houses', but بُيُوتَاتٌ means 'respectable families'.

#(11) دَرَى 'he knew', أَدْرَى 'he made (him) know', i.e., 'he informed (him)'.

وَمَا أَدْرَاكَ أَنَّه يَكْـذِبُ؟ 'And what informed you that he is telling a lie?' = 'How did you come to know that he is telling a lie?' In the Qur'an (97:1-3) :

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ القَدْرِ * وَمَا أَدْرَاكَ ما لَيْلَةُ القَدْرِ * لَيْلَةُ القَدْرِ خَيْرٌ مِنْ أَلْفِ شَـهْرٍ 'We have indeed revealed it on the Night of Decree. And what will inform you what the Night of Decree is. The Night of Decree is better than a thousand months.'

This expression has been used in the Qur'an about thirteen times.

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#(12) The meaning of the poetic line :

وَلَمْ أَرَ كَالمَعْرُوفِ : أما مَذاقُـهُ فَحُلْوٌ، وأما وَجْهُـهُ فَجَمِيلُ[1]

'I have not seen anything like a good deed : its taste is sweet, and its face is beautiful.'

✍Exercises

General :

Answer the following questions.

Transitive and intransitive verbs :

Sort out the transitive and the intransitive verbs in the following sentences.

Changing the intransitive to transitive verbs:

1) Use each of the following verbs in two sentences : in the first as it is, and in the second after changing it to *bâb ?af 'ala*.

2) Use each of the following verbs in two sentences : in the first as it is, and in the second after changing it to *bâb fa''ala*.

3) By what process have the underlined verbs in the following sentences been rendered transitive?

The verb أَرَى (he showed) :

1) Oral exercise: One students tell the other أَرِنِي كِتابَكَ, and the other replies saying either سَأُرِيكَـهُ بعدَ قليلٍ , or لا أُرِيكَـهُ[2].

2) Oral exercise : The teacher says to a student أَأَرَيْـتَـنِي دَفْتَرَكَ؟ 'Did you show me your notebook?' He replies saying نَعَمْ، أَرَيْـتُـكَـهُ 'Yes, I showed it to you[3].'

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[1]- The word جَمِيلٌ should have the *tanwîn*, but it has been omitted for metrical reasons.

[2]- A female student says to another أَرِيـنِي كتابَكِ. She replies سَأُرِيـكِـهِ بعدَ قليلٍ / لا أُرِيـكِـهِ.

[3]- The teacher say to the female student أَأَرَيْـتِـنِي دفترَكِ؟ **(?a?araitinî daftaraki)**

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Bâb fa‘‘ala denotes extensive and intensive action :

Underline the verbs belonging to *bâb fa‘‘ala* in the following *âyât*, and specify their meanings.

Tah̲dhîr :

Form examples of *tah̲dhîr* with the help of the following words.

Qasam :

Use each of the following sentences as *jawâb al-qasam*.

The verb أَمْسَى :

Rewrite the following sentences using أَمْسَى.

إنَّ بي صُداعاً :

1) Write the *i'râb* (grammatical analysis) of إِنَّ بِي صُداعاً.

2) Answer each of the following questions using the name of the disease mentioned in front of it in brackets.

General :

1) Give the *maṣdar* of each of the following verbs.

2) Use each of the following words in a sentence of your own.

3) Oral exercise : Each student says to his colleague something like سَيَرْجِعُ المديرُ غداً. And he replies saying وما أَدْراكَ أنَّه يرجعُ غداً؟.

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